The Western Luminary.

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TERMS OF THE LUMINARY.

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From the New-York Observer.

ANOTHER BRIGHT EXAMPLE

It is with great pleasure we announce the fact, that a single church in this city has undertaken to educate THIRTY YOUNG MEN for the GOSPEL MINISTRY. Were other churches to follow the same example, in proportion to their ability, there would soon be a supply of means equal to the number of pious young men to be educated; equal also to the wants of the country but not of the world. The subjoined resolutions were received from the Secretary of the American Education Society, now in this city, having been placed in his hands by the Pastor of the Brick Presbyterian Church, where his first appeal was made:

At a meeting of the Brick Presbyterian Church in the city of New-York, on the evening of the 21st May, it was unanimously resolved—

1. That in view of the wants of our own country and the world, this church pledge themselves to bring forward into the Christian ministry thirty young men, at the rate of seventy five dollars a year, the young men to be selected and educated by the Presbyterian Branch of the American Education Society, in accordance with the principles adopted by said Society and its Branches.

2. That the funds for this object be raised from the voluntary subscriptions of individuals; from collections at the weekly lecture and monthly prayer meeting; and from an annual collection in the congregation on some convenient Lord's day.

3. That two committees be appointed to carry into effect so much of the preceding resolution as relates to the subscription of individuals—one from the gentlemen and another from the ladies—who shall perform the duty contemplated at any time previous to the first of May, 1829. Attest:

GARDINER SPRING, Pastor.

BOSTON CONFERENCE OF CHURCHES.

This Conference, comprising 18 churches, convened by their pastors and delegates at Medford, four miles north of Boston, on the 8th May.

The whole number of members added to the above churches, since the last semi-annual meeting, amounts to 437. The statements of the progress of evangelical truth were of a highly encouraging character; and though we would not speak of powerful revivals of religion as now existing, yet the general statements exhibited evidences of the effusions of the Holy Spirit, in a greater or less degree, in nearly all the churches connected with the Conference.

We could not but feel that the narratives presented, excited a glow of gratitude in many hearts; and while they impressed the children of God who were present, with a deeper sense of their obligations to the Divine Spirit, also awakened in their breasts firmer and holier resolutions of entire devotedness to the cause of the Redeemer and the salvation of souls.

The sacrament of the Lord's Supper was administered, addresses were made by Rev. E. Beecher, Rev. Dr. Skinner, and Rev. S. Green; and a collection taken up for the benefit of Home Missions.—*Boston Recorder.*

MORE ENCOURAGEMENTS.

The recent accounts from India have been more than usually interesting and are promise of a brighter day. The following is from the Rev. Mr Burton Baptist missionary at Digah, 300 miles N. W. of Calcutta, under date of Aug. 28, 1827:—*N. Y. Obs.*

"Since I last addressed you, some circumstances have occurred which are encouraging, and afford me solid comfort under every trial and privation. I think I then informed you, that thirteen persons had been united to our little Society, subsequent to my return from Calcutta. To these have now been added an old Portuguese man, and six more European soldiers, from his Majesty's 13th regiment of light infantry, and from a battalion of the Hon. Company's artillery. For these tokens of *His mercy* I would desire to be sincerely thankful and from hence would take encouragement to hope, that the day is not distant when God will to the Gentiles also grant repentance unto life.

From the Jewish Expos for April.

JUDAISM RENOUNCED ON A DEATH-BED

Says Mr J. D. Marc in a letter dated Offenbach, Dec. 1, 1827, "A Jew related to me the following circumstance, and there is no reason to doubt of the truth thereof:—Mr. Weissenburger, supposed to be the richest Israelite of Manheim, had his children trained up in the Christian religion and instructed by the Rev. Mr Karbach who is esteemed a real evangelical minister. The same is now done by many Israelites, who are indifferent to all religions; this was regarded as a common case. Last summer he went to Langenbrucken, a watering-place. Suddenly he was taken very ill: he sent directly to the next place, where a Protestant minister was, in order to be baptised. As this minister could not come quickly enough, he desired to be baptised by the Roman Catholic priest of the place, which was done. He had just time to appropriate a sum of money for the poor of this place, and then passed into eternity."

PERSECUTION IN SWITZERLAND.

It appears from accounts in the London Evangelical Magazine for April, that the persecutions which have so long raged in the Canton de Vaud, (Switzerland,) are at present somewhat mitigated. This may be in part the effect of the formation of a Society at Lausanne, in which not only Dissenters, but many members of the established church have united, for the aid and relief of the persecuted. The general state of the Canton, says Dr. John Pye Smith, at the date of our last letters, may be expressed in this brief abstract: *N. Y. Obs.*

"*A* considerable degree of tranquility now prevails. There have not been, of late, any sentences pronounced in execution of the persecuting law; but many pious persons are made to endure sufferings in less direct ways. Artizans are denied employ, on account of their religious principles. For the same reason—their attachment to the Gospel—several school-masters in country places have been deprived off their situation.—But, by the grace of our most merciful God the number of true worshippers is increasing daily; and many other persons are become tolerant and kind.

But we greatly lament the statements which have been credibly made to us, that a violent spirit of persecution against the professors and preachers of salvation by grace—the primitive, apostolic and Protestant doctrine—has shown itself in other parts of Switzerland."

THE THREE QUESTIONS.

Paul directs christians to examine themselves whether they be in the faith, and to prove their own selves, to know whether or not they are reprobates.

The precept is double, to show that it is not a superficial but serious examination which will enable a man to know whether he hath faith or not. Climacus reports that the ancients used to keep in a little book, a memorial of what they did during the day. But oh! how few there are in these times that keep a diary of God's mercies, of spiritual experiences, and of their own infirmities! Seneca mentions a heathen, who every night asked himself three questions: What evil hast thou cured this day? What vice hast thou withstood this day! In what respect art thou made better this day! And shall not Christians take pains to find out what God hath done, and is doing in their hearts! Strict self-examination is the way to put an end to all your wranglings, and to put you in possession of a heaven on earth.

ANOTHER THEATRE BURNT.

On Monday evening, about 6 o'clock, a stable in Bayard street, near the Bowery, was discovered to be on fire, and being surrounded by several wooden buildings, and a fresh breeze blowing from the West, the whole were soon in a blaze. Notwithstanding the indefatigable exertions of the firemen, it was found impossible to conquer the raging element until the following buildings were destroyed.—*In Bayard-street* 2 stables, with six horses, 1 porter-house, 1 shoe-maker's shop. Injured, 1 dwelling-house and 1 bakery. *In the Bowery*, No 30, occupied as a tavern and factory: No 32, as a grocery and dwelling: No 32 1-2, as a boarding house: No. 34, as a hat-store, barber's shop and refectory: No. 36, the "Bowery Theatre Hotel;" No. 38, occupied as a porter-house and dwelling; No 40, occupied as a porter-house, called "The Logic," No 42, the "Shakespeare Saloon," No. 44, occupied as a confectionary and dwelling-house; No. 46 occupied as a porter house. Add to these the BOWERY THEATRE,—an edifice about 200 feet in length, and 70 in height—It was insured to the amount of 50,000 dolls., besides 12 000 dolls. on the scenery and ward robe. The actual loss to the proprietors above the insurance, is stated at 50 000 dols. or 40,000. The "Gambler's Fate" was to have been performed that evening, and the performers were dressing for their parts when the fire broke out. A part of the walls are now standing but so shattered and leaning, that they have to be taken down. Several persons escaped with great difficulty, being almost suffocated, and we lament to state that two young men, John Bradshaw, Jr. (a fireman,) and a person by the name of Gifford were burnt to death!!!—*N. Y. Observer. May 31.*

A gentleman calling at his neighbor's on business, was met by a servant who told him his master *had gone out.* "I will see your mistress then," said the visitor. "*She has gone out.*" "Then I will walk in and set by the fire." "Indeed, sir, you can't" said the servant, "*for that has gone out too!*"

From the New York Observer.

GENERAL UNION,

FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH

As we intimated in our last, a Society of the above character was formed in this city on Friday, the 11th May, with most encouraging prospects. It was the third meeting which had been held on the subject during the week—all of them crowded by an eager assemblage, whose ardent feelings had attracted them to the spot. A more animated and thrilling debate we have seldom, if ever, heard. It arose, not from any difference of feeling in respect to the sacredness of the Sabbath and its grievous profanations, but from honest doubts concerning the best means of promoting its proper observance. Happily, there was but one heart and mind in the result. The formation of a General Society, which should be to its various Branches, Auxiliaries and friends, what the heart is to the human system, seemed now to be regarded with universal favor. Such a Society was accordingly organized, and the following Constitution unanimously adopted:—

CONSTITUTION.

ARTICLE 1. This Society shall be denominated "THE GENERAL UNION, FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

ARTICLE 2. It shall consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

ARTICLE 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the conscience and hearts of men.

ARTICLE 4. The Union shall annually elect a Board of Directors, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty four Managers, eight of whom shall constitute a quorum.

ARTICLE 5. The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual Report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers or in the Executive Committee.

ARTICLE 6. Any person may become a member of this Union by subscribing the Constitution and signing the following pledge, viz:

"We, whose names are undersigned do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public to refrain from all secular employments on that day; from travelling in steam boats, stages, canal boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

ARTICLE 7. Any Society formed for promoting the sanctification of the Sabbath may become Auxiliary to this Union by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

ARTICLE 8. The officers of each Auxiliary shall be, ex officio, Directors; and the members of each Auxiliary shall be recognized as members of the Parent Institution, and entitled to deliberate and vote in the transactions of its concerns.

ARTICLE 9. This Society shall hold its annual meeting in the city of New York on the Tuesday immediately preceding the second Thursday in May, at 10 o'clock A. M., and no alteration shall be made in its Constitution except at an annual meeting, and by a vote of two-thirds of the members present.

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LIST OF OFFICERS.

It will be seen from the list of Officers, that the selections were made agreeably to the broad principle specified in the Constitution. The Vice Presidents represent no less than nine religious denominations, the Directors six, and the Executive Committee an equal number.

PRESIDENT:

Hon. Stephen Van Rensselaer, of Albany.

VICE-PRESIDENTS:

Rev. Ashbel Green, D. D. Phila.
Hon. John Cotton Smith, Sharon, Conn.
Rev. Alexander Proudfit, D. D Salem, N. Y.
Rev. Robert Semple, Virginia.
Rt. Rev. Alex. V. Griswold, Bristol, R. I.
Rev. Jas. Milnor, D. D. New York
Rev. Joshua Soule, Bp. Meth. Ep. Ch.
Rev. Alvan Hyde, D. D Lee, Mass.
Rev. Francis Wayland, D. D. Pres Brown Univ.
Hon. Albion K Parris Portland, Me
Hon. Nathaniel W. Howell, Canandaigua, N. Y.
Hon. Jos. Nourse, Washington City
Francis S. Key, Esq. Georgetown D. C.
Hon. Duncan G. Campbell, Georgetown, D. C.
John Griscom, LL. D New York.
Rev. J G Schmucker D.D York Pa
Gen. Jn. H. Cocke, Fluvianna Co. Va
Governor Butler, Vermont.
Rt. Rev. Bp Chase Ohio.
Rev. Wm M'Kendree, Bp. Meth. Ep. Church
Rev. Henry B. Bascom, Pres. Mad. Coll Pa.
Rev. Benjamin Mortimer, N. Y.
Rev. John Stanford, New-York.
Rev. P Milledoler, Pres. Rutgers' Coll. N. Bruns.
Rev. Lucius Bolles, D. D. Salem, Mass.
Col Morgan, U. S. Army.
Rev. Dr Fishback, Kentucky.
Capt Charles B. Thompson, U. S. Navy.

SECRETARIES:

——— ———, Corresponding Secretary.
John Stearns, M. D. Rec. Secretary.

TREASURER:

Mr. Arthur Tappan New York.

DIRECTORS:

Hon. Samuel M. Hopkins, Albany,
Rev. David Porter, D D Catskill.
Rev. Nathan Bangs D. D
Mr. George Suckley,
Elijah Pierson,
John H. Hill,
John D Keese,
Arthur Tappan,
Dr. James C. Bliss,
Dr. David M. Reese
Rev J J. Matthias.
Rev. Charles G. Summers,
Rev. Thomas De Witt,
Rev. Henry Chase,
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Rev. W. A. Hallock, New-York.
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Rev. J. H. Rice, D. D. Un. Theol. Sem. Va
Rev. Dr. Wylie, Washington, Pa.
Wm. G. Pendleton, Esq. Richmond, Virginia.
Capt. Chas. W. Skinner, U. S. Navy.
Hon. Williamson Dunn, Crawfordsville, Indiana.
Lieut. Benjamin Paige, U. S. Navy.
Mr. Frederick Erringer, Phila.
Rev. Ch. P M'Ilvaine, Brooklyn, N. Y.

New-York.

EXECUTIVE COMMITTEE:

Lewis Tappan,
Dr. D M. Reese,
Dr. James C Bliss,
Rev. M Bruen,
B. Badger,
Dr. John Stearns,
John Griscom, LL.D.
Elijah Pierson,
John H. Hill.

AWFUL WARNING TO DRUNKARDS.—Several buildings were destroyed by fire at Newbern, N. C. on the 4th April, and in one of them a man, who was *lying in bed drunk*, was burnt to death!

CONCERT PRAYER MEETING.

Extract from an Address, adapted for the Monthly Concert for Prayer. Furnished by Archibald Alexander, D. D Professor of Theology in the Seminary at Princeton, N. J.

Of the commencement of the existing Concert the credit is due to the churches of the Baptist denomination in England. They agreed to observe the first Monday in every month as a season of prayer for the conversion of the heathen, and for the success of their missionaries in the East. They seem not, however, to have formed any plan for a general concert among all Christians in the world. But other churches, having engaged in the missionary enterprize, followed the good example; until, by degrees, and without effort, it has been adopted wherever any lively interest is felt in the great work of evangelizing the world. It was adopted because it was congenial with the feelings which had begun to warm the hearts of many, and has been observed with a zeal and interest proportionate to the missionary spirit which has pervaded the breasts of Christians.

By the missionaries stationed in heathen lands, this Concert is highly valued. They anticipate its arrival with lively hope, and hail it with heart felt joy. It is to them, like the new moon to the Jews, the most interesting day of the whole month. On this day, they are assured that they are not left alone, nor forgotten by their fellow Christians. They know that we have agreed to meet them at the throne of our heavenly Father, and that our prayers will have a special respect to their work and their success; and exposed, as they are, to difficulties and discouragements, and feeling as they do, the need of the fervent, united prayers of all Christians, their emotions, on these occasions, are often unutterable. Imagine a small company of these devoted men, separated many thousands of miles from the dear home of their nativity, and exiled from all civilized and Christian society, meeting today in their simple temple, or in the open air; and surrounded by the little group of their swarthy converts, and with a flock of their dear scholars, on whom their hopes and affections are fixed—they lift their eyes to heaven from whence their help cometh—they raise their supplicating voices, and they are conscious of renewed strength, because their hands are held up by the united prayers of thousands and tens of thousands.

Dear brethren, we do not sympathise, as we ought, in the various feelings of these disinterested men.

We do not bear them on our hearts before God so frequently and so tenderly as our duty demands

And our Home Missionaries stand often in as much need of our prayers, as those who are in foreign lands Their personal difficulties, dangers and privations are often greater than those of the men who go to the East. Yet they are but little thought of, and too seldom aided by the prayers of the churches

Is there a heart present which has not experienced a bitter pang, tending perhaps even to discouragement, occasioned by the premature decease of so many of our missionaries. Just at the time when they have become qualified for extensive usefulness, and when the field appeared white before them, ready for the harvest, they have been cut down, and all our animating hopes of their increasing and extensive usefulness, have been blasted in a moment. These mysterious dispensations must, I know, be resolved into the sovereignty of Him, whose ways are unsearchable, and whose throne is enveloped in clouds and darkness; but will it be impertinent to ask, whether the reason may not exist in ourselves? Yes, Christians, the loss of such men, as Mills, Parsons, Fisk, Hall, Newell, and others, may be chargeable to us; because we have too much forgotten them, while they were painfully wearing out their lives in the midst of appalling difficulties: God, in displeasure towards us, and in love to them, has called them away from labour and from suffering.

This Monthly Concert was instituted expressly, that prayers might be offered, by many in unison, for missionaries; but what a melancholy spectacle is often witnessed in many of our churches! A few individuals are seen to assemble, while, by a large majority even of professors, the day is forgotten, or no disposition is felt to join in its devotions. The fact is, that the importance of this Concert has not been duly estimated by any of us. It is already, becoming, with many, a formal service. We join in it without desire and without expectation of a blessing. No proper pains are taken to prepare our hearts for its exercises, by fixing our minds intensely on the special blessings, which we ought to ask of God. Our confidence in the divine promises is not firm and unwavering; and we provoke God to reject our petitions, by our coldness and the weakness of our faith. Our hearts are not enlarged to pray for great blessings; and our spirits are not stirred up to that degree of importunity which will take no denial, like the patriarch Jacob, who said, *I will not let thee go, except thou bless me.* If our hearts were duly affected with the perishing conditions of the hundreds of millions of heathens, now on their way to eternity, we should scarcely be able to rest day or night. Then should we come to the Monthly Concert, oppressed in spirit, and almost overwhelmed with our own feelings. And if we contemplated, believingly, the forlorn and miserable condition of the "cast off seed of Abraham," like Paul, we should "have great heaviness and continual sorrow in our hearts," because these natural descendants of the Father of the faithful, have been, for so many ages, broken off from their own olive tree, and are still concluded in unbelief.—*Home Missionary.*

CONTENTMENT WITH A LITTLE.

Consider how much safer you are with little than with much. Honey does not more powerfully attract bees, than affluence generates temptations. Did you never see men ruined by prosperity? Did you never read the verse following our text. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Did you never hear our Saviour saying, "How hardly shall they that have riches enter into the kingdom of God."—And do you wish to make the way to heaven more difficult than it is, and to render your salvation almost an impossibility? If desirous of subduing depraved principles and tempers, what madness makes you try to nourish them?—Why do you wish to have fewer motives to live by faith? And to have stronger ties of attachment to earth? If you pray to be preserved from evil, why wish to be led into temptation? Why would you cross the mouth of hell upon a narrow plank? What makes you think that you can sail where others have been wrecked? What a confidence must you have in your own strength, to imagine that where so many have fallen, you can conquer?

Have you duly considered the duties as well as snares of a prosperous condition? Where much is given, "much will be required." We think it a fine thing to be rich—but we do not consider, the awful account the rich will have to give, not only of the manner in which their wealth was obtained, but also of the manner in which it was expended! We do not consider that they will be responsible for all the good they could have done in spreading the gospel, and in relieving the poor, but which they neglected.

Christians, we have been admonishing you to be content with a little of the things of this life; but God forbid you should be satisfied with a little religion, a little grace. Here you should be ambitious: here you should be covetous. It is a holy ambition; it is a heavenly covetousness. You are always to seek more. More is attainable: more is necessary. Therefore be not alive only in religion—but be lively—do not only bring forth fruit—but much fruit—that your Heavenly Father may be glorified, and that you may appear to be his disciples Let your faith grow exceedingly, and the charity of every one of you towards each other abound. And say with the apostle, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.

Jay's Discourses.

THE STAR OF BETHLEHEM.

"Eighteen hundred and twenty-seven years have rolled over our heads, since the shepherds sleeping on the plains of Judea, surrounded by their snowy flocks, were disturbed by the appearance of an unusual star, whose beams twinkled upon their slumbers. Lost in astonishment, and with palpitating hearts, they beheld the approach of the radiant stranger, amongst the heavenly constellations. Brightening in splendour, the celestial harbingers advanced until they were lost amidst the blaze of glory, so suddenly kindled up amongst the shadows of the night. We may now conceive of a state of breathless anxiety, and of palpitating fear. They gaze upon the countenances of each other, so distinctly rendered visible by the beams of this Heaven created lamp and await with awful forebodings the accomplishment of this miracle. Escape is in vain—a supernatural power is advancing, as is made evident to their senses by the streaming effulgence with which they are surrounded. The clouds all radiant with this new born lustre, suddenly dissipate, and in the midst of the *luminous screen*, an angel is discovered whose ruddy cheeks, expanding brows and sparkling eyes, are but harbingers to this joyful intelligence from his lips, "*Fear not for behold I bring you glad tidings of great joy, which shall be to all people — For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord, and this shall be a sign unto you; you shall find the babe wrapped in swaddling cloths and lying in a manger.*"

HEATHEN CRUELTY.

Let me remind *females* how much they owe in society to the diffusion of gospel light, and let me thereby attempt to stimulate them to employ their influence in diffusing its healing beams. Could you behold the cruel slavery and degradation of your sex in heathen nations, I should scarcely need any other argument with you. When a missionary in South America was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears, "I wish to God, Father, I wish to God, that my mother had by my death prevented the distresses I endure, and have yet to endure as long as I live. Consider, Father, our deplorable condition. Our husbands go to hunt, and trouble themselves no farther. We are dragged along, with one infant at the breast, and another in a basket They return in the evening without any: we return with the burden of our children: and though tired with a long march, are not permitted to sleep; but must labour the whole night in grinding maize to make chica for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, would to God that my mother had put me under ground the moment I was born."

Observe, this was not a peculiar case, but a national custom. Ah, how remote from that which the benevolent and sympathizing genius of the gospel, we would introduce among them, recommends!—Look again at another national custom which to this day brings a widow, after having just closed the eyes of her husband, to be burnt to ashes at his side?—30,000 say some, 50,000 say others, of such victims perish annually in the East Indies.

You may perhaps be willing to hope that the moral state of the heathen indicated by these features, must be confined to a few remote parts of the earth. Alas! it is comparatively but a small part of the earth where, in a greater or less degree, such superstition does not still prevail. Mahometanism has, indeed, removed some of its grosser features, but what has this imposture introduced in their place?—*Church Reg.*

THE WESTERN
LUMINARY.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JUNE 18, 1828.

REVIVAL IN PHILADELPHIA.

The Philadelphian of the 30th of May, says, "On the last Sabbath, 87 were received to the communion of the Rev. Mr. Patterson's church, 79 on profession of their faith and 8 on certificate. 53 were baptized just before they sat down at the table. Several households were also presented to be baptized, at the same time with the parents, but the crowd was so great, it seemed impracticable to accomplish it, and the baptism of the households was deferred. The Rev. Dr. Miller, introduced the service. Rev. Mr. Beman took part in distributing the elements, and the Rev. Mr Finney, addressed the congregation and concluded. Many of the Brethren of the Assembly communed with the church, and the whole scene was solemn and impressive. Many had to commune standing, the crowd was so great and so compact that it was difficult to move them, and multitudes went away who could not get into the house. We hope good was done, and a fresh impetus given to the revival."

New Churches in Philadelphia.

"The corner stone of the First Presbyterian Church of Southwark, was laid on Monday afternoon, May 26--An appropriate address was delivered on this occasion, by the Rev. Dr Beecher, of Boston.

We are happy to learn, that both this, and the 2nd church in the same district are rapidly progressing--and that both of these flourishing little flocks are determined, with His help, in whose hands are the hearts of men, not to abandon this desolate field until each has erected a temple for the Lord.

It is said, that about 100 have been added to these 2 churches within the last year, and it is not at all doubted, that if they shall be furnished each with a comfortable house, the crowds who now live in the habitual neglect of Gospel ordinances, will spend their Sabbaths in the sanctuary of God." *Ib*

THE GENERAL ASSEMBLY.

Philadelphia, May 21, 1828.

Wednesday evening.—We have this day had the most solemn, the most interesting meetings I have ever attended. In the morning the General Assembly convened in the room which they commonly occupy, together with a large number of ministers and other persons not members of our body, to engage in prayer and exhortation.—Many addresses were made, and many prayers offered up to the throne of Divine Grace, for the influences of the Holy Spirit to be shed down upon us. It was emphatically a meeting of confessions and tears. The heart of every one seemed to be melted in view of the past, and the mind of every one seemed to inquire with great earnestness, what can be done for the future! And it is believed that every one resolved—"something shall be done" It is true there is judicial business of a very important nature before the Assembly, but I believe that the transactions of this day have been a thousand times more important to the interests of religion in our churches, than all the other days which we may spend together. Its moral influence will be felt by them and us till the next General Assembly.

This evening we met in the church and held a public meeting, the exercises of which were much as those of the morning.

Thursday, May 22—This morning the General Assembly appointed a Committee to report an order for a day of religious exercises to be observed by future Assemblies—and for extending the observance of the same to all their churches. It is believed to be the wish of the Assembly to provide for the administration of the Lord's Supper on this day, as a part of its exercises.

The nominations for Trustees of the Theological Seminaries at Princeton and Alleghany Town were made.

The report of the Board of Missions was read, which gave some details of an interesting character. It was painful to hear from the report, however, that only $747 73. in the shape of funds, had been placed at the disposal of the Board during the last year—a sum not sufficient to support two missionaries for one year. More than one-half of our Presbyterian Churches are asleep on the subject of missions, both foreign and domestic. They must awake and gird on their strength. If every member of the Presbyterian Church in the United States would contribute *fifty cents* yearly to the cause of missions, the whole amount would be more than *one hundred thousand dollars*

The Assembly took up the consideration of an overture to the General Assembly for an improved organization of the Board of Missions acting under the care of that body. This overture was signed by a few of the clergy and laity of Philadelphia. Its avowed object was to establish and carry forward Presbyterian missions in a church capacity and to control the funds raised within our bounds for the support of missions, while at the same time it professed not to interfere with any other missionary operations.

Thursday evening.—This afternoon has been entirely occupied in an animated and eloquent discussion of the resolution which is still pending before this Assembly. The arguments in favor have as yet appeared very weak, while the arguments in the opposition have been able and powerful. The hinge of the whole discussion seems to be this. Is a new Board of Missions in this country, either for foreign or domestic purposes, needed? Cannot a new Board be formed so as to increase the amount of missionary operations and not interfere with any other Board? These are the principal inquiries. I am persuaded that not a member of the Assembly has the least want of confidence in either the American Board of Commissionaries for Foreign Missions, or the American Home Missionary Society.

Friday morning, May 23—The election of Trustees of the Theological Seminaries was made, and then the Assembly took up the consideration of the unfinished business of last evening. After proceeding in the discussion of the general question for some time a motion was made for an indefinite postponement of the whole subject—On this motion there was considerable discussion, when it was announced to the Assembly by the permanent Clerk that a communication was received from the Executive Committee of the American Home Missionary Society informing this body that they had deputed a Committee viz Rev Dr Matthews, Rev. A. Peters and Mr Knowles Taylor, to appear in the Assembly and to be heard in behalf of the American Home Missionary Society in such manner as we should appoint. Motion was therefore made to arrest the discussion and postpone the consideration of this business for the purpose of appointing a Committee to confer with the Committee from New-York, which was carried. This subject has already occupied the Assembly nearly one whole day. It has called forth the display of considerable real eloquence, and elicited some feeling though I hope none of an un christian kind, either towards the object of the overture or its friends. It however appeared that nearly all the members were opposed to it

Friday evening, May 23—The Committee appointed to consider the communication from the Board of Managers of the American Colonization Society made report, which was put upon the docket.

The Committee appointed to meet the Committee from New-York, and confer with them, reported in substance that there was no sufficient reason for the re-organization of the Board of Missions, acting under the direction of the General Assembly, and that no necessity existed for an addition to the present Board. Nevertheless, they would recommend that, instead of so many clergymen, a greater number of laymen should be appointed, and those residing in and around Philadelphia; and that two Committees be appointed to confer with the American Board and the Board of the American Home, in regard to the re-organization of the Board of Missions, and make report to the next General Assembly. This report was received, and, after some discussion, a motion was made for an indefinite postponement of the whole subject.

Saturday morning, May 24.—The Committee on the complaint of the Presbytery of Philadelphia against the Presbytery of Columbia, reported that they saw no good reason why that case should be tried by the General Assembly, when it has not been presented to the consideration of the Synod of Albany. This is the case of giving license to a candidate by one Presbytery when it had been refused by the other, on the ground of some exception to his doctrinal views. The Committee believe that the Synod of Albany are fully competent to judge in this case.

Saturday, 4 o'clock P. M.—Such is press of business upon us, that the Assembly agreed to hold a session this afternoon though contrary to the usual practice. The unfinished business of last evening, viz. the motion for an indefinite postponement of the whole subject relating to the re organsing of the Board of Missions, under the direction of the General Assembly, was taken up. The general question, as involved in this motion, was discussed at considerable length by the advocates of re organization. It was urged by the first who occupied the floor, that they had not been heard, and that their views had been misapprehended. The floor was accordingly conceded to them for the most part of the afternoon. It is believed however, that no new views have been given of this subject, which make it appear at all necessary or expedient to re organise the Board of Missions. It was not made to appear that any powers could be conferred upon the new Board which are not possessed by the old. They now have the power to establish and carry on missions in every part of the world—All they need is funds; and no new facilities for raising funds could be given to a new Board,—so that no new advantages could be gained. The American Board for Foreign Missions and the American Home Missionary Society have a strong hold on the affections and confidence of the American people. Through the medium of these, the Christian benevolence of this country can be exerted to its utmost extent, and that to the greatest possible advantage. No objection could be urged against either Board, because they had not a sufficient Presbyterian influence in them. In the American Board of Commissioners for Foreign Missions, it was said by a member of that Board, that there were forty two Presbyterians and only twenty-seven Congregational members. In the Board of the American Home Missionary Society, the proportion of Presbyterians was said to be much greater. We would not give these two glorious and blessed institutions a sectarian character, if we could. We rejoice that they have risen far above the reach of sectarian divisions and sectarian influence.

It is believed that no member of the Assembly had the least wish to diminish the amount of benevolent effort.—On the contrary, every member of this body would do all in his power to increase it; and if re-organising the Board of Missions would produce this effect, no doubt every member would have voted for it. But it was feared the contrary would be the effect; that divisions would be created; that a want of confidence would be manifested by the Assembly in these two great benevolent institutions of our country; and that the interests of a new Board would be found to clash with the interests of missionary institutions already existing. At

the same time, every member of this body, who avowed himself a friend of re-organization, declared his entire confidence in all the benevolent institutions of the day, and disavowed every wish to interfere in their operations.

At a late hour, after a discussion of nearly two days on the general subject, the question was taken, and decided by a large majority in favor of *indefinite postponement of the whole subject.*

Sabbath, May 25 —I have this day witnessed a very interesting and solemn scene in the first Presbyterian Church in the Northern Liberties.—The Sacrament of the Lord's Supper was administered, and about 80 persons, mostly youth, came forward and for the first time, made a public profession of their faith in Christ. The house, though very large, was at a very early hour crowdedto overflowing with solemn and weeping spectators, & multitudes went away without being able to gain admission. The work of Divine grace begun some months since in this congregation,—is still going forward.—and, it is hoped, is spreading into other parishes. In the congregation of Dr Livingston of the Reformed Dutch Church, there are several recent subjects of hopeful conversion.

PHILADELPHIA May 26. 1828

Monday morning —The Assembly re-considered their vote in regard to the report of a Committee to frame an order for the observance of a day of religious exercises by future Assemblies and adopted the report except so much as related to the administration of the Lord's Supper. Since this sacrament is administered in all the churches of this city on the Sabbaths which occur during the sessions of the General Assembly, thus affording an opportunity to every member to participate in its solemnities, it seemed unnecessary to administer it to the Assembly in their collective capacity.

The Committee appointed to write a letter of correspondence to the Protestants of France, and report the same to the Assembly made report, which was amended and adopted. The object of this letter is to communicate information respecting the state of the church and religion in this country, to make important and pious suggestions; and to obtain from the French Protestants themselves, before the next General Assembly, some account of Protestant religion in France. This letter has been drafted by an able Committe, and without doubt will do good, and will elicit information in regard to the best way of doing good to that people in future. This document is to go in the name of the Assembly and to be signed by the Moderator and permanent Clerk.

Monday evening 4 *o'clock*.—The Judicial Committee reported a first and second complaint against the decision of the Synod of Pittsburgh, which was placed upon the docket. The Moderator announced that the Rev. Dr. Beecher, of Boston, appeared in the Assembly as an agent of the General Union for Promoting the better observance of the Sabbath, and was desirous of laying his communication before the members of our body. Leave having been granted him, his communication was made, and a Committee of five appointed to take into consideration, and report thereon during the session of the Assembly.

Tuesday morning May 27 —The Assembly took up the order of the day to elect a Professor of Ecclesiastical History and Church Government in the Western Theological Seminary, and appointed a Committee to receive and canvass the ballots, and report the same to this house.

The Assembly then took up the report of the Committee on the communication from the Board of Managers of the American Colonization Society, and, after deliberate consideration of the subject resolved that the orders taken by former Assemblies are a sufficient expression of the sentiments of this body on the subject in question.

The Committee to collect and canvass the ballots for the election of a Professor in the Western and Theological Seminary, reported that the Rev John M'Dowell D D was chosen.

PHILADELPHIA, May 27 1828.

Tuesday evening —The Assembly took up the docket this evening, and disposed of all the business upon it, either by indefinitely postponing, or referring it to Committees. We do not expect to be much longer assembled and we feel that our time is very precious.

A resolution was brought forward authorising the Stated Clerk to furnish 25 copies of the Assembly's Digest to all our Theological Seminaries and all the Theological Seminaries under the care of, or connected with the ecclesiastical bodies in correspondence with us; also one copy to every member of the Assembly, and one copy to every church session in our communion.

Wednesday, May 28 —The Committee appointed on the communication from Dr Beecher, agent of the General Union for the better observance of the Christian Sabbath made report, which was accepted, amended, and adopted.

The substance of it was, that the General Assembly highly approve of the formation of the General Union, and recommend that Auxiliary Associations be formed in every congregation within our bounds; that it be recommended to Presbyteries & churches to enforce the discipline of our church in cases of the violation of the Sabbath; and that the law of the Bible is the only law which can prescribe and enforce the duties of this holy day, or decide in those cases which are so often urged as cases of necessity and mercy.

The Committee on the memorial of the Presbytery of West Lexington, proposing that the General Assembly establish some uniform plan of Theological Education in all our Theological Seminaries and in all our Presbyteries, for the purpose of establishing and promoting a uniformity of doctrinal views and sentiments among all our ministers and churches, made report, that on account of the importance of the subject to the individual and general interests of our church, and the lateness of the date at which it was presented, it is inexpedient to consider the same; but that the consideration of it be recommended to the next General Assembly.

The Committee on Bills and Overtures reported the following resolutions, which were read and adopted.

Resolved, That the great number of vacant churches in our connexion, the rapidly increasing population of the West, destitute of the Gospel ordinances, and the wants of the heathen world, call for vigorous and persevering efforts on the part of the church of Christ to increase with all possible rapidity the number of well qualified preachers of the Gospel.

Resolved That it be earnestly recommended to each minister in the Presbyterian church to induce the people of his charge to provide means for the education of at least one candidate for the Gospel ministry.

Resolved further, That every minister of every Presbytery be affectionately requested to search diligently and prayerfully for young men of piety and promising talents, proper to be taken under the patronage of the church as candidates for the Gospel ministry, and recommend such young men to the Presbytery within whose bounds they are found, or to some Education Society.

Resolved, That it be enjoined on the Presbyteries annually to take order on this subject, and report to the General Assembly.

It is believed that every member of the Assembly rejoiced that these resolutions were brought forward, and if any due attention can be secured to them, a great change in a few years will be manifest in the moral features of the desert and waste places of our Zion. It is earnestly hoped that they will not be neglected by our ministers, as is too often the case with the resolutions and orders of the General Assembly. It should be remembered too by every minister of every Presbytery, that these resolutions are intended to be carried into immediate effect, and not to be deferred at all, after they shall come to his knowledge.

A spirited resolution was brought forward in regard to the subject of intemperance, and the duties of ministers and churches on this subject, which was referred to a select Committee.

We hope to be able to adjourn this evening. *N Y Obs.*

We learn, that a few benevolent individuals authorised the managers of the Pennsylvania Branch Tract Society, to announce on the evening of its anniversary, that 1000 pages of Tracts would be given gratuitously to every member or lay delegate of any denomination purchasing 1000 pages at the depository. We are informed that about 50,000 have already been taken by the members of the General Assembly and of the Episcopal convention.—*Philadelphian.*

RELIGIOUS TRACT SOCIETY OF LONDON —We have seen a letter from the Secretary of this Society, Mr. Davis, dated 18th of April, which states the receipts of the year ending 31st of March, apart from the product of sales, at £3,966 9s. 3d. and the disbursements at £4,166 3s 9d. including £50 to the Serampore Mission, £20 to the Leipzig Tract Society, £20 to the Paris Tract Society and £20 to the Tract Society of Copenhagen. The amount of sales to Auxiliaries on oredit was £11,339 3s 6d.—*N. Y. Obs.*

TWENTIETH CONGRESS.

Close of the First Session

On Monday (May 26th.) the two Houses of Congress adjourned, *sine die*, having passed one hundred and sixty-two Acts and six Resolves, a considerable part of which are of a private nature. The Tarriff bill, has become a law. Also the bill authorising a subscription by the United States of $1,000 000 to the stock of the Chesapeake and Ohio Canal. Also the bill granting full pay from March 1826 during life to those officers of the Revolution who were entitled to half-pay by the Resolutions of Congress in 1780, and likewise to those privates who received certificates for the promised reward of $80 for enlisting during the war.—Also the bill appropriating $250 000 for erecting a Breakwater at the mouth of the Delaware. Also the bill appropriating 500 000 acres of land to the State of Ohio, to aid in extending the Miami Canal from Dayton to Lake Erie, and as much more to aid in making the Scioto or Grand Canal. Also the usual appropriation bills &c. &c. The bill for abolishing the office of Major General of the army was rejected. Also the bill removing the duties on iron imported for making rail roads. The subject of Retrenchment, after having been discussed at great length, finally went by the board.—although the majority of the Committee expressed their intention to call it up early in the next session. Nothing was done in regard to the outrage upon the President's Secretary, except the presenting of a report, &c. *Ib.*

THE COBLER.—*An Anecdote*

A cobler at Leyden, who used to attend the public disputations held at the academy, was once asked if he understood Latin? "No," replied the mechanic; "but I know who is wrong in the argument." "How!" replied his friend. "Why by seeing who is angry first."

CLELAND'S HYMNS.

Price 62 1-2 per single copy—Six Dollars per dozen.

We have published a second and improved edition of this work, which may be had on application at the office of the Western Luminary. Price 62 1-2 cents per copy. We are of opinion that a richer, and more evangelical selection of Hymns has not been published in this country, than the present edition of this work. Some of the former edition have been omitted, either on account of their general familiarity, or obscurity, or want of poetic merit. Others have been abridged, so as to render them more convenient for common use, while at the same time the unity of thought is retained throughout. In the place of these omissions there are upwards of one hundred *additions*, considered of great value on account of their evangelical and poetic merit: —Some of them never before published in any book of Hymns. These arrangements make the present edition larger, and more valuable, while they enhance not the price of the book.

BAPTIST MISSION IN INDIA

The London Baptist Magazine for April, contains intelligence from the Baptist Missionaries in India, down to July and August of 1827.

Extract from the joint communication of the Missionaries.

We are but a handful of men, unequal to the task, but the Lord of the harvest has bidden us to put in the sickle, and who will say, India shall not be reaped,—India through the Gospel, shall not yield a large harvest of immortal souls to God? Independently of the promises of God, we are persuaded, from what is going forward around us, that preparations are being made for mighty changes in the sentiments and practices of the people in this country; changes known fully to none but God, and contemplated by few, but those whose hearts have been expanded at the cross; and whose calculations are founded on the word, the faithfulness and power of God, who can and will subdue all things, even India, to himself. Our present success is indeed, far from equalling our wishes, and we often meet with what pains the mind, and depresses the spirit. Yet it is not all of this character; no, we meet with many things which cheer and encourage us. We feel confident too, that could you meet with many of our own countrymen, or their descendants, who have been brought to the knowledge of the truth by the divine blessing on Missionary labour; or attend our brethren in their labours among the Natives, you would often see and hear what would rejoice your hearts, and strengthen your hands in the good work.

A SUTTEE.

To the Editor of the New Monthly Magazine. By an eye witness.

I have had an opportunity of observing this ceremony, with what I conceive to be unusual advantages, and therefore wish, through the medium of your work, to communicate an exact account of that which I have not hitherto seen so particularly described in any books relating to the manners and customs of the natives of India. I do so at the present moment, because both the Parliament and the public seem to have turned their attention very particularly to this subject. Having received information that a woman intended to burn herself with her husband's body, on a particular day, a little beyond Chitpoor, a village in the environs of Calcutta, just beyond the limits to which the authority of the Supreme Court extends, I proceeded to the spot about 9 o'clock, A. M on the appointed day. The place selected was a quite sequestered spot, of no very considerable dimensions, and surrounded by high trees, except on the side where it was bounded by the Ganges. I found the deceased (a young man of the Writer caste) placed on a small bedstead near the river side, and attended by some of his male relations. At the distance of a few hundred yards, the wife remained in a close palanquin, accompanied and surrounded by several females, with some of whom she occasionally conversed through the Venitian windows of the vehicle.—On inquiry, I found that she had been married four years, had but recently cohabited with her husband, and was but just thirteen years of age. When I saw her, shortly after, she seemed to me, from her size and composed matronly manner, to be some years older.

A square pile, consisting of dried wood, and sufficiently large to contain with ease the two bodies upon it, was erected just above high water mark, and between three and four feet from the ground. The man's body, which had been previously taken to the river, and over which a slight covering of a species of gauze had been thrown, was by some of the relations taken up and placed upon the pile. Notice was then sent to the women to acquaint them that "all was ready." As I heard the order given to summon her, I instantly approached the palanquin, in which the woman lay, and there being very few persons present, succeeded in getting within about three feet of her. When the doors of the palanquin were opened, with much firmness in her general appearance and demeanour, but with a slight degree of hurry in her step, she proceeded towards the river.—Her whole appearance was peculiarly interesting, independently of the solemn rite she was then about to perform. She was young; uncommonly fair for a Bengal Hindoo, well formed and grown, and with a very animated and sensible countenance. Her male relations joined hands and made a ring around, but very close to her: and her father, on whose arm she leaned, and in that order proceeded to the river, occasionally called on God ("Hurree Bhole"—God speak!) to evince his satisfaction at the act about to be performed, or "to receive the sacrifice propitiously." As she passed the pile, she stopped for an instant, and looked very earnestly at the body. She proceeded to the river, bathed, (surrounded and nearly protected from my view by the other women,) and offered to the Ganges certain sweet smelling flowers and fruits. She called on several of her female friends or relations to approach, and having taken the bangles (armlets of gold or silver) from her wrists and other gold and silver ornaments from her neck and different parts of her person, gave to each of the women some one article. Her eyes once or twice met mine, and slightly and gently smiled. A Bramin now approached and read to her some passages from the *Shaster*. (the Hindoo Scriptures,) the words of which she repeated correctly and calmly after him. She then took off her upper garments, which were of pale yellow muslin, and her father wrapped round her several yards of a dark coloured red silk. Round each of her arms a small packet, containing, as I was informed, betel and certain aromatic seeds, was tied. A large quantity of boiled rice, and a sort of comfits, was put into a fold of her dress; and with a cheerful alacrity in her air and manner, and a placid smile on her countenance, she proceeded towards the pile, close to which I followed her. On her way to the pile, she dispersed among the surrounding spectators large handfuls of the rice and comfits. Her father led her round the pile, and after one circuit, whether from eagerness to finish the ceremony, or from ignorance of its forms, she attempted to get upon it, but was prevented by her father, until she had completed seven entire circuits. She then mounted the pile and lay down by her husband. One of the relations placed her left arm over her husband's neck. Her countenance was still unaltered. They next placed over both bodies several alternate layers of wood, straw, a sort of tow called "Jute," and other combustible matters, and concluded the whole by emptying several pots of ghee (clarified butter) or oil, and of pounded rosin over the pile. Her face was still visible, and a near relation at this moment gave her some boiled rice to *eat*, which she apparently swallowed! the dead man's portion being laid down before his mouth on the pile. They next covered the faces of the two bodies, first with a muslin cloth, and then with some tow; and two of the male relations went rapidly round the pile three times, with lighted flambeaux in their hands, touching but not setting fire to each of the corners as they passed. At the conclusion of this ceremony, one of them presented his flambeau to the girl's father, who, with a wild look and unsteady hand, eagerly ran to the windward of the pile, and averting his head set the whole on fire, crying out as before "Hurre Bhole," in which ejaculation he was joined by most of the relations, who at the same time continued to throw large quantities of pounded rosin on those parts of the pile which had already kindled.

The whole in an instant was one sheet of fire; and now, when interference was too late for the preservation of the woman, a circumstance occured, that made me and the only two other Europeans who were present, bitterly regret, that we had not endeavored to prevent this brutal sacrifice to a savage and inhuman superstition. As soon as the pile had been fired, the band of native musicians, chiefly consisting of players on a species of drum, called a Tom-tom, and on cow's horns, and other instruments, more remarkable for their discordant noises than for any musical quality, struck up a din well calculated to drown all human exclamations. Notwithstanding the uproar, as I stood very near to the pile, I distinctly heard the woman shrieking loudly, and calling for help repeatedly for nearly a minute, when, happily, either the smoke or the flames, put an end to her life and dreadful sufferings!

From the time of her leaving the palanquin till her death, was about fifteen minutes. When the whole pile was consumed, and the rising tide had nearly reached the spot where it had stood, the ashes were carefully collected and thrown into the Holy Ganges.

In the foregoing relation, I have *most literally* adhered to facts: and have only to add, that I have not used one epithet, throughout the whole, that did not suggest itself during the performance of the ceremony—on my return from which, the memoranda which I now send you were committed to writing, having been taken down at the moment in pencil. I am, Sir, your humble servant, R D.

GERMANY.

With a letter from Messrs. Van der Smissen & Co. of Altona, Germany, we have received the Evangelische Kirseben-zeitung to the 27th Feb. inclusive. We translate the following: *N. Y. Obs.*

REVIVAL IN LITHUANIA.

The religious spirit of the age seems to have left no corner of the earth unvisited. Tribes which are excluded from the rest of the world not only by their local position, but by the narrow circle in which their language is spoken, have nevertheless caught a portion of this Godlike spirit. A remarkable instance of this kind is to be found in the religious excitement among the Lithuanians on the Russian frontier, of which we propose to give a brief account. Among this people, whose language renders them peculiarly isolated, but who are nevertheless intelligent, a sect has sprung up, or rather a society of lively, spiritual Christians, called *Swentegis* (saint-)

or *Maldeninker* (praying persons.)—The origin of this sect is thus stated: Certain pious ministers in the Lithuanian parishes introduced the practice of repeating in a private assembly during the week, the sermons of Sunday The blessing which attended this exercise made them welcome in the houses of the virtuous shepherds, and in their assemblies the word of life became quick and powerful. Those who shared in this extraordinary refreshing, were country people, and all in humble life. They at first announced the truth in their own villages; then went into the neighboring places and collected every where a little company of believes, whom they visited from time to time, and strengthened them in the service of God. These persons are called *Vermahner*, (exhorters.) At length the number so much increased, that it amounted to thousands; in many places it even constitutes a majority of the population.

The outward appearance of these people is not at all peculiar. They are only known by their serious, discreet deportment; for example, they drink no ardent spirits, of which the Lithuanians are so fond; they clothe themselves with modest apparel, and avoid all worldly lusts. There is no vestige of sectarianism among them; they attend the churches even of unbelieving preachers, and pray for their conversion; also they receive the Holy Sacrament under ordained ministers. A peculiarity which obtained at one time, among some of them was defective notions of repentance. They considered a certain degree of penance to be as necessary as conversion; and accordingly provided a number of rules for proselytes, which were ill advised. But the wise instruction of their pious ministers had rescued them from these errors. They stand now as witnesses to the energy of the Word of Christ, in the midst of surrounding darkness. Notwithstanding all the persecutions and reproaches which they are called to suffer, they remain true to their acknowled faith, read the Scriptures and religious books with deep interest, and confirm their doctrine by devout and pious lives. O that all the preachers may know how to lead these quickened souls aright and carry them forward in the heavenly race.

From the New-York Observer.

CHRISTIAN PURITY.

Messrs. Editors —In reading Dr. Watts' Sermon on Christian Morality, I have noticed many passages of particular importance and value. I am induced to offer the following for your insertion, in the hope that it will be useful:

"The next virtue mentioned in my text is Purity. *Whatsoever things are pure*, think on these things. The sense of this word in the Greek is extended so far by some critics as to include temperance in eating and drinking, as well as chastity and modesty in all our words and behavior; and thus it signifies almost the same with sobriety, and implies a a restraint upon all the excessive and irregular appetites that human nature is subject to. Temperance in eating and drinking may be included in this command of purity.—'Tis not beneath the doctrine of Christianity to condescend to give rules about the most common affairs of human life, even food and raiment Its a piece of impurity to imitate the *swine* and to gorge ourselves beyond measure; to give up ourselves to fulfil every insidious appetite and every luxurious inclination of the taste. * * * *

Before I conclude, I would just hint a few directions to those who would preserve their chastity, and prevail against all temptations to impurity.

1. Set a severe watch upon your eyes and your heart. Keep all the powers of nature under a proper discipline, and guard all the avenues of the soul. Secure your senses without, and your fancy within, as much as possible, from all allurements of this kind. Let us remember that sin often begins in the imagination; and therefore we must establish a strict guard upon our roving thoughts, and reduce them when they first begin to go astray. We must lay a strong chain of restraint upon those endless wanderers; for our Saviour himself tells us, "out of the heart proceed adulteries and fornications. which defile the man." Matt. xv. 19.

2. Do not make too rich provision for the feeding of the flesh; indulge not yourselves in the delicacies of the taste, nor in the luxury of excessive sleep. Stand afar off from *gluttomy* and *excess of wine*, nor pamper the body beyond the just support and due refreshment of nature. The holy apostle, in his prohibitions, couples chambering and wantonness with a rioting and drunken practice, Rom xiii. 13; and calls them all works of darkness. 'Tis a good remark of Kempis, a devout Papist in former days: "Bridle the appetites of the palate, get a sovereignty over them, and you will be better able to master every other appetite."

3 Always employ yourselves in something innocent and useful, that may engage the powers of the body or the mind, or both, that so temptation may never find you idle. The springs of the sin of Sodom were fulness of bread and abundance of idleness; therefore they grew haughty, and committed abomination before the Lord. Ezek. xvi. 49, 50. This is an advice of *Jerome*, one of the Christian Fathers, *Be still doing some work, that the Devil, when he comes to tempt, may always find thee busy.*

4 Avoid the seasons, the places and the objects of temptation, as far as is consistent with the necessary duties of life: for he that hath no caution about him, and is not afraid of being tempted, is not acquainted with human weakness, nor is so much afraid of sin as he ought to be.

5 Maintain an everlasting and awful sense of the presence of God thy Maker, thy Governor, and thy Judge. Remember the Lord beholds the secret workings of the heart. There is not a place where the eye of God cannot come.

6 Get those Scriptures written in your hearts, and ready at all times in your memories, which may be the most effectual antidotes and preservatives against all forbidden pleasure. This was the ancient practice of the saints. Psa. cxix, 11.—Thy Word have I hid in my heart, that I might not sin against thee.—The Word of God is the sword of his Spirit, to put to flight, and to slay whole armies of iniquity.

7. Fly daily to the Mercy-seat for divine aid: *Commit thy soul and body to the keeping of Christ;* he is exalted and authorised to take care of sinners, who make him their refuge; he is also compassionate and ready to succor the tempted. There is a cleansing virtue in the blood of Christ to wash away the foulest guilt, and sprinkle the conscience of the humble penitent with peace and pardon. And there is all sufficient Power and Grace with him to subdue the most raging vices. Make haste to him by humble faith, and most importunate prayer Continue instant at the throne. Never rest till he hath by his Providence and his grace delivered you from the dangerous temption, or made you conqueror over the sin that easily besets you. There are a thousand souls in heaven, who were once conflicting here with the same impure temptations; but they gained the victory by the blood and Spirit of Christ, and are made more than conquerors through him who hath loved them."

From the New York Observer.

A GOOD THOUGHT.

Messrs. Editors,—A minister in a country parish, having a file or two of your papers on hand, proposes to distribute them among his people, that they may acquaint themselves with its value, and be induced to become subscribers. He does this from a conviction that the greatest obstacle to benevolent enterprise among his people is the *want of Religious Intelligence* Benevolence, to be operative, must be *enlightened*. People will not interest themselves in the Benevolent Societies of the age, without an acquaintance with the good effects of such institutions: and in no way can they become so well acquainted with these effects, as through the medium of *Religious Newspapers*. Wherever these papers are taken, men may be found who are ready to act for the cause of Christ. Many Christians are withholding their aid from the Bible and Tract and Missionary Societies, not so much from a selfish spirit, as from *ignorance* of what is now doing in the world. They might be induced to take a religious paper if they knew its value; and they would know something of its value, if they could see a few numbers before being called on to subscribe.

I have given you this Clergyman's way of procuring subscribers, because I think it a good hint for others to pursue. A Traveller.

From the London Tract Magazine.

A VISIT OF MERCY.

Some years ago, when Southwark was divided into districts by the visiters of the Auxiliary Bible Society, one district was found to contain such a depraved neighborhood, that it was spoken of as "the Forlorn Hope;" and for some time no individual would engage to visit it. At length three highly respectable females, advanced in life, offered their services, and undertook this hopeless task. They met with various receptions, but in general were more successful in engaging the attention of these forlorn and wrecthed inmates than they had expected. On entering one house of the vilest description, they found, in the first room in which they went, a young female of pleasing appearance mixing something in a cup, which she put into a closet when she saw them. They found she was the daughter of a clergyman, but vain of her personal attrrctions, she had had been betrayed into the wretched course of life in which they found her. She eagerly listened to all they said, and requested them to repeat their visit. They did so, and finding her anxious to leave the paths of wickedness and woe, they procured her admission into an asylumn, and the event proved that she was indeed desirous to return to the paths of virtue.

Reader; the cup which she was mixing when these females entered the house, on their visit of mercy, contained *poison*: in a few short hours, to all human probility, she would have departed to everlasting misery! she now fills a situation of comfort and respectability, and looks forward to a blissful eternity.

Poetry.

CHRISTIAN WARFARE.

Soldier, go—but not to claim
Mould'ring spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure;
Dream not that the way is smooth,
Hope not that the thorns are roses;
Turn no wishful eye of youth,
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to cut thy passage through:
Close behind the gulfs are burning—
Forward!—there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking,
Such a charge as thou dost keep
Brooks no moment of forsaking.
Sleep, as on the battle field,
Girded, grasping sword and shield:
Those thou canst not name or number,
Steal upon thy broken slumber,

Soldier, rise—the war is done:
Lo the hosts of hell are flying;
'Twas thy Lord the battle won;
Jesus vanquished them by dying.
Pass the stream—before thee lies
All the conquered land of glory!
Hark!—what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword, and take the crown:
Triumph! all thy foes are banished,
Death is slain, and earth has vanished.

From the Philadelphian, May 23.

AMERICAN SUNDAY SCHOOL UNION.

A very large number of citizens and strangers convened on Tuesday afternoon last in the first Presbyterian church on Washington Square, in this city, to unite in the celebration of the fourth anniversary of the American Sunday School Union.

Alexander Henry, Esq. President of the Society, took the chair at 4 o'clock. The exercises were introduced by prayer, by the Rev. Mr. Livingston of the Reformed Dutch Church; after which a choir in the gallery, composed principally of Sunday School Children, sung the following hymn, furnished as usual by W. B. Tappan, of this city.

HYMN.

Where warrior feet once press'd the soil,
And freedom led her thousands on,
Hath Knowledge gather'd goodly spoil,
And meek Religion trophies won.

O'er valleys where repose the brave,
Her lovely stars hath Peace unfurl'd,
And harvests on the hill tops wave;
Where once the cloud of battle curl'd

There bow'd the hostile ranks in death,
There bent our sires the willing knee,
And from that ground, Lord God! the breath
Of glad thanksgiving rose to Thee.

Thou who didst nerve their dauntless hosts,
And give them victory on that field
From deadlier foemen guard these coasts,
From sin, O God! the children shield.

Thou wen'st before them, King of kings!
And on their camp thy power shone out:
O, that the shadow of thy wings,
Might ever compass *these* about.

Make thou this land a heritage
Refresh'd by kindly sun and shower—
Whose youth shall bloom, from age to age,
Thy right-hand plants of fairest flower.

Thy smiles they need, their care to crown,
Who watch the gate, or build the dome:
Lord! on *our* toil send unction down,
To gather these immortals home.

And be the pearl of lustre ours,
The gems that heaven, might seek to wear—
Children array'd in yonder bowers,
Led by our tears and watchings there.

The Treasurer's report for the year was then presented and accepted.

The Managers' report was next read by the Rev. W. T. Brantly of the Baptist church; after which several resolutions were proposed and adopted, accompanied by appropriate addresses, by the Rev. Mr. Bedell, and Mr. Job F. Halsey, Mr. Longacre and Dr. Beecher, of Boston.

We have prepared the following summary of the principal matters contained in the reports from all which it will appear, that, if active hostilities against this institution and its patrons and friends shall be continued for a few years to come as in the past, "they (to use the plain and pointed sarcasm of one of the speakers,) will do well enough."

General Agency.

Since the last anniversary, the Rev. Howard Malcom, late General Agent, having accepted the charge of a Church in the city of Boston, the Rev. George Boyd has been appointed to that office, who entered on his duties on the first of January last. During the year, twelve other agents have been employed by the board; who have laboured in more than 16 of the United States, to collect funds, and disseminate information; and these efforts have been instrumental in awakening attention to the subject of Sunday Schools, and the formation of a number of Unions, some of which have become auxiliary to the parent Society.

Subscriptions and Donations.

The amount of Life and annual subscriptions and donations to the General fund received during the year, principally through the General and other agents, is 3 342.7-100 dollars, to which if we add 700 53-100 dollars received in the Missionary fund, and 15,381 94-100 dollars received for the buildings, the total of Donations, made to the Society in the fourth year is 19,424 dollars.

The number of schools, teachers and scholars connected with the Union, in each of the United States and Territories, is as follows:

Maine—330 schools, 1,700 teachers, 11,600 scholars.

New Hampshire—310 schools, 3,100 teachers, 12,319 scholars.

Vermont—224 schools, 1,382 teachers, 8,946 Scholars.

Massachusetts—321 schools, 1,362 teachers, 26,501 scholars.

Rhode Island—27 schools, 322 teachers, 3,085 scholars.

Connecticut—90 schools, 1,920 teachers, 12,000 scholars.

In each of these states, Unions have been formed intended to embrace all the schools within their respective bounds that desire to unite.

New York—958 schools, 10,288 teachers, 60,755 scholars.

New Jersey—306 schools, 2,803 teachers, 19,880 scholars.

Pennsylvania—525 schools, 4,522 teachers, 38 114 scholars.

Delaware—35 schools, 346 teachers, 2,787 scholars.

Maryland—71 schools, 676 teachers, 5,646 scholars.

Although the aggregate of increase of scholars in the middle states has been large since the last report, yet it is chiefly to be found in the state of New-York, which has more than doubled its numbers, while New Jersey falls a little short of last year, and Pennsylvania has an increase of only about 4000.

Virginia—55 schools, 656 teachers, 4,397 scholars.

North Carolina—45 schools, 392 teachers, 2,457 scholars.

South Carolina—76 schools, 142 teachers 1,080 scholars.

Georgia—42 schools, 167 teachers, 2,597 scholars.

Alabama—10 schools, 93 teachers, 723 scholars.

Mississippi—6 schools, 46 teachers, 283 scholars.

Louisiana—3 schools, 34 teachers, 253 scholars.

Tennessee—7 schools, 83 teachers, 564 scholars.

Kentucky—13 schools, 189 teachers, 1,355 scholars.

Ohio—43 schools, 399 teachers, 2,749 scholars.

Indiana—80 schools, 577 teachers, 4,448 scholars.

Missouri & Illinois—107 schools, 475 teachers, 3,747 scholars.

Arkansas Territory—1 school.

Michigan—1 school.

Florida—1 school.

District of Columbia—29 schools; and three where the state is not specified; making in all, in the Territories, 36 schools, 425 teachers, 3,573 scholars.

General View.

The number of auxiliaries to this society at their last report was 302, during the year 59 have been added, 2 have withdrawn, 5 have been dissolved, 20 have been united with county unions, leaving the present number 394. These auxiliaries have under their care, 3,760 schools, 32,806 teachers, and 259,656 scholars, showing an increase of 32 auxiliaries, 1,160 schools, 8,499 teachers, and 65,405 scholars.

If the increase of schools not auxiliary to this society has been in the same ratio during two years past, the total number of children receiving Sabbath School instruction in the United States may be estimated at 345,000 or about one seventh of that portion of our population which is between the ages of 5 and 15 years.

The most recent accounts from foreign countries enable the board to estimate the present number of Sunday Scholars in the world at one million, three hundred and fifty thousand.

The American Sunday School Union have published during the fourth year,

Alphabetical Cards	13,500
Spelling Books	22,000
Decalogues	19,500
Primers	18,750
Hymn Books	50,000
Sheets of Hymns in sheets	1,000
Teachers Hymn Book	2,000
Catechisms	51,500
Teachers Guide	1,500
Teachers Manual	1,000
Sunday School Magazine	30,000
Youth's Friend	126,000
Class Books	6,900
Premiums	929,000
Tracts	15,000
Testaments	16,000
Reference Testaments	2,500
Catalogues	250
Judsons Questions	36,000
Reports	2,500
Other Publications	85,000
Total 4th year	1,462,360
Which, added to those issued by the society in the three preceding years, makes a grand total of	5,212,369

Good Fruits

The Board regret that very few of the reports received from auxiliaries mention the number of teachers and scholars who have made a profession of religion in the past year; the number of the former actually reported is, 1,289, and of the latter 909 which being added to those before reported, makes 7,659; but this, it is believed, is not one fourth of the teachers and pupils, who, after their connexion with Sabbath Schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. "These," says the report in conclusion, "are the fruits of Sunday Schools, for which the Christian offers his grateful thanks, these are the trophies of that victory over the world, the flesh, and the devil, which excite the envy, hatred and opposition of the wicked, but are the song of praise and thanksgiving of all the redeemed, and swell the notes of joy among the angels of heaven."

The interesting services of the afternoon, were concluded by the following hymn, also written by Mr. Tappan for the occasion, which was sung with much spirit and effect.

HYMN.

O, God! this universal frame,
Reveals the splendours of thy Name.
And on the heavens that thou hast spann'd,
His characters in beauty stand.

Of Thee, redeem'd ones sweetly sing,
Where errand-angels plume their wing;
That mellow music bursts and dies,
Ever along those upper skies.

Yet nobler than this matchless frame,
Or heaven of heavens where dwells thy Name,
Is He who once this footstool trod,
A suffer'er—risen Son of God!

And richer is his word of love,
Than notes that shake the throne above
When he invites his children home,
Saying "Forbid them not to come."

Benediction.

By the Rev. Chas. Walker of Vermont.